

# REHEARSAL.

1. Not Christ, but the People are Head of the Church, according to the Rights and the Observator.
2. Of the Distinction of *in Sacris*, and *circa Sacra*. It Destroys the Rights either way.
3. The true Sense of that Distinction. Quite Opposite to the Rights.
4. The ill use has been made of it. And of External Politie. Has Hurt the Faith, Introduc'd the Rights, and all Atheism.
5. Explain'd, by putting the Question the other way.
6. The Church and the State ought to be kept Independent of Each other. The Benefit of this to the State.
7. Of Nursing-Fathers, and Nursing-Mothers.

SATURDAY, April 12. 1707.

(1.) Country-man. T

Her is one thing, Master, I often thought to Ask you. But other things put it out of my Head. And that is, concerning the two Independent Powers of Church and State, which the Book of the Rights Ridicules so Mightily. And you have not yet given an Answer to one thing the Observator said upon that point a good while ago, in his of the 4th of Feb. last, Vol. 5. N. 93. which I have been told is a Good Smart Substantial Solution of that Affair, wherever he got it. And it is thus, as he gives it, *We have* (says he) *all along own'd in this Discourse* (that is, his Papers in Defence of the Rights) *that our Blessed Saviour is the Sole Head of his Church, Independent and Uncontroulable.*

Rehearsal. I Barr him there. For I have shew'd before, that both the Observator and the Rights have made not only the Holy Scriptures, but God Himself and Christ Dependent upon the People, as being Chose by them. And that God made Priests by an Authority to Him Deriv'd from the People. And it was so with God, it Cou'd not be Better with Christ. But we have spoke enough of this before; go on, I will not Interrupt you.

(2.) Country-m. Then he go's on and says, The Civil Magistrate do's make Laws relating to Divine Worship, not IN SACRIS, but CIRCA SACRA, that is, they don't by a Law, establish any New Doctrines of Religion; but for the better Government of the Church, according to Decency and Order, and for the better putting the Laws of God in Execution, by the Power of the Secular Arm.

Rehears. Here the Book of the Rights is totally overthrown, for if the Civil Magistrate cannot make Laws IN SACRIS, that is, in Holy things, or Religious Matters, then the Church has some Authority which is not Deriv'd from the Civil Magistrat nor from the People.

Country-m. But he Explains what he means by *in Sacris*, that is, that the Civil Magistrate Cannot Establish any new Doctrines of Religion.

Rehears. If the Doctrines of Religion are Exempted from the Power of the Civil Magistrat and of the People, then we must go to the Church to Learn those Doctrines. And the Church, in this Sense too, has an Antho-

riety that is not Deriv'd either from the Civil Magistrat or from the People.

Besides, What Power CHRIST left with His Church, is Part of the Doctrines of the Church and is an Article in our Creed. So that here the Civil Magistrat and the People are cut out, by what the Observator has said.

(3.) Country-m. But he Explains further the Power of the Civil Magistrat, which is, to make Laws, for the better putting the Laws of God in Execution by the Power of the Secular Arm.

Rehears. This is Right. And no doubt is the Duty of every Christian Civil Magistrat to do. And this is the true Meaning of *circa Sacra*, of making Laws About or Concerning those things that are Sacred. It is Protecting and Defending them. But not Encroaching upon them, and Usurping Power IN them, not in *Sacris*, which is here Excluded out of the Power of the Civil Magistrat, by what the Observator has said, whatever he meant. And he has Defeated the Book of the Rights, instead of Defending it. For that Book Laughs at this Power in the Civil Magistrat, and calls it being only the Church's EXECUTIONER—He shou'd have said God's! And that is not Below any King upon Earth. But he gives to the Civil Magistrat, under the People, a full Unlimited Power, as well in *Sacris* as *circa Sacra*. For he owns Nothing Sacred, but as it is made so by the People! Who yet in Scripture are Call'd Profane, in Respect to the Priests, who are Call'd Holy. But the Rights Understands None of that Language.

Country-m. You have, Master, made the Observator, or those who Gave him that Distinction of *in Sacris* and *circa Sacra*, Explain it very well. Far otherwise I'm afraid than he or they Intended it.

(4.) Rehears. I did it the Rather, because I am sensible what ill use has been made of this Distinction. Much to the same Purpose as that we Call in Ordine ad—The Pope, in Ordine ad Spiritualia has Usurp'd all Temporal Power. And Others, in Ordine ad Temporalia, have Swallow'd all Ecclesiastical Power. The Assertory. As in Scotland gave the King Power only *circa Sacra*, and as to the External Policy of the Church. Yet by Vertue of this, K. Char. 2. Depriv'd the Arch-Bishop of Glasgow.

But

But he was Restor'd by the Intervention of the Bishops in England, who made the Cause their own, as indeed it was. For there is but one Right of Episcopacy all the World over, as Deriv'd from Christ and His Apostles.

Country-m. But suppose the King had Power to Deprive Bishops at his Pleasure. What Power would the Church have then left?

Rehears. None, as a Church, but what she held Precariously, at the Will and Pleasure of a Prince. A Church is a Society Professing such a Faith. Now, as I have shew'd before, it is Government only makes a Society. Never so Great a Number of Believers, would not be a Society, and Consequently not a Church, unless they were put under Government and some Regulation. They might be call'd a Self, but they cou'd not be a Society, without Government. Of this we have Discours'd before. Therefor the Apostles wherever they Erected Churches, left Bishops to Govern them. Nay so Careful were they in this matter, That they left Bishops in Places, before there were any Converts made, as St. Clement tells us in his first Epistle to the Corinthians, who was Fellow-Traveller and Fellow-Labourer with the Apostles. τὸν μελλόντων κηδεύει They Constituted Bishops over those who shou'd afterwards Believe. That they shou'd no sooner Receive the Christian Faith, than they shou'd be Incorporated into the Christian Society of the Church.

Now whoever has the Placing and Displacing of the Governors of any Society, have the whole of that Society, as a Society, Absolutely in his Power. He may not only Hinder them to Act as a Society, but he may Dissolve them from being a Society, by giving them no more Governors; or he may take the whole Government into his own Hands, and set over them whom he Pleases; And so Alter the whole Nature of the Society, and make it nothing of what it was at first.

And all this may be done, by meddling only circa Sacra, and only as to the External Politie. For indeed That is All of any Society. Every Society is *Outward and Visible*. And its Government must be so. You may Believe as you Please, that is *Inward*. But the *External Politie* is the *Whole* of a Church.

And as the Church is the Pillar and Ground of the Truth, the Faith too will go along with it. This we have seen by Altering the *External Politie* of the Church at Rome, and in other *Erastian Countries*. And this has made so many *Atheists* and *Deists* among us, this has Begot the Book of the Rights, to Dispute against all Church and all Religion; while they Can see none but what is Hung at the Belt of the *Civil Magistrat*: Whose Authority they supposing to Come from the People, consequently they have Resolv'd all Church, and Religion, and Scripture too into the People.

How Abhorrent do things Look to Us in the Effect, which go down Smoothly in the Cause!

(5.) Country-m. Let me turn the Tables, Master, and see if Men will Understand this matter Right. No doubt the Church has a Great deal to do, *Circa* or *About* the State. To teach her Flocks their Duty as to the *Civil Government*, and to Obey not only for Wrath but also for Conscience Sake. And this is the Great Security of any Government, To have the People well Principled in their Obedience, and to make Conscience of it. Without this,

Laws will never Hold them in. They'll be always Struggling with the Laws, and some time or other will get Loose from them. But if they are Ty'd in Conscience, and Believe they shall Receive Damnation as well of Soul as Body, if they Resist the Lawful Powers that are set over them, because it is Resisting the Ordinance of God: If they are thus Persuaded, then they are Bound indeed. And no Government can have Security where the Subjects are not thus Bound.

Now notwithstanding of this Security, the Greatest of all Securities, which the State receives from the Church; And the State would be very sorry if the Church did not thus Concern her self *Circa* and *About* the Affairs of the State. Yet if the Church shou'd, upon that Pretence, or in *Ordine ad Spiritualia*, Desire to have the Election of the King, and the Parliament-Men, and the Judges, &c. Not out of any Prejudice to the State, but for the better Securing it, and that no Harm might come to the Church! Every body would Presently see throw the Deceit of this; And that it was no other than Grasping the whole Civil Power into their own Hands. And how Ridiculous would the Distinction of *IN* and *CIRCA* look in this Case? To say, That the Church had no Power *IN* Temporals, but only *ABOUT* Temporal things!

(6.) Rehears. These two Powers, as they are Distinct in their own Natures, so ought always to be kept Distinct. Then they can never Interfere, because they Act in Different Spheres. But where one Encroaches upon the other, there is Confusion to the End.

And the State is Dis-Arm'd of its Greatest Security, whenever the Church becomes so Contemprable and Dependent that her Censures or her Instructions have little Weight with the People. And observe it for ever, they who have thrown off their Reverence to the Church, pay small Regard to the State. For at the same time, and by the same Principle, that they make the Church Depend upon the State, they make the State Depend upon the People, that is, upon Themselves.

(7.) Country-m. The Observator of the 26th past, Vol. 6. N. 7. Endeavors to Explain this matter, by Kings being said to be Nursing-Fathers, and Queens Nursing-Mothers to the Church. Then Runs out how Hard it would be for a Nurse to impose the same Meas, and Sleep, and Recreations to all the Children, who might be of Different Constitutions.

Rehears. Let him Read that Vers, Jlai. xlix. 23. where Kings and Queens are so Call'd, and he will see what Authority is there Given them over the Church.

But now as to the Duty of Nurses, we are come a little within his Sphere, and I would Ask him, Suppose he were a Nursing-Father, or a Foster-Father, and had Children under his Care; And he shou'd Provide very Good and Wholesom Food for them, which Pleas'd them all very well, and they all Fed heartily of it, for a long time together. And on the Suddain 3 or 4 of them shou'd begin to Snarle at their Meas, and find fault with Every thing was set before them, and Throw it to the Dogs. Nay, would not let the other Children Eat their Meas, but Pull it from them, and Abuse them; And shou'd get such a Number of the Children to their side, as shou'd set the whole House in a Flame, that nothing was to be heard but Scratching and Fighting. Nay, even that they shou'd Murder one another. And yet after all, cou'd not tell what would Please them. Nor would be Content with any thing less than to have the whole House at their own Command. Such a Parcel of Children I have shew'd in my Num. 20. And I desire Mr. Tutchin to tell me what he would do with them. I'll forgive him 20 Faults, if he'll Answer this one Question fairly.

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